

The American Friend

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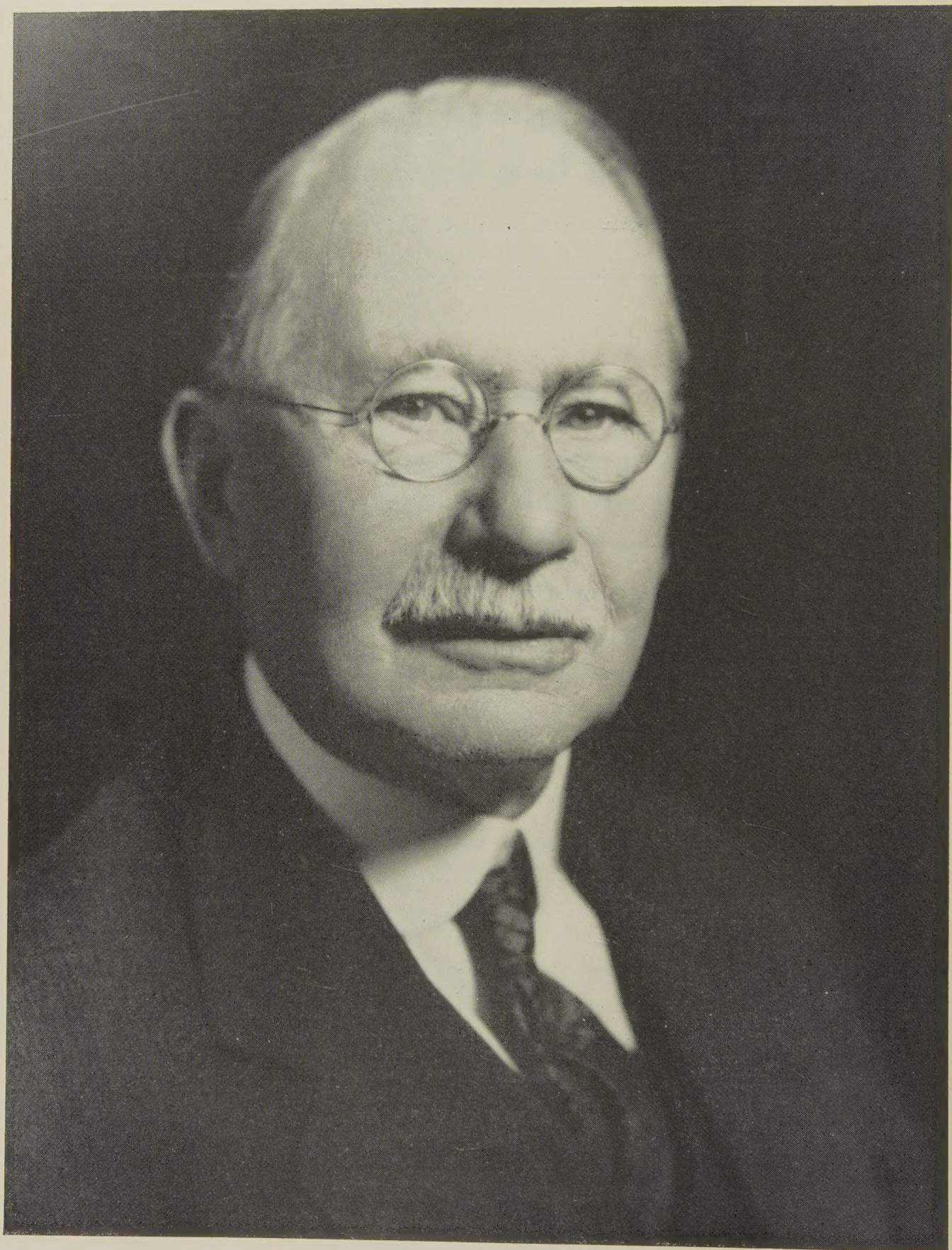
Rufus M. Jones

Sweetness and right were his, supremely blent
With salt of humor. Strong like granite Maine,
Yet world-embracing like the firmament,
He knew Man's goal of joy, men's road of pain.
God loved him, so the long years made him young;
Pilgrim through time, he touched Eternity:
He heard the song by birds of Eden sung;
He watched the waters of the Crystal Sea.
Yet, Seer of the Inner Life, he never lost
Concern for this strayed world of pang and need:
He shared the fiery tongues of Pentecost,
Yet felt each nail that made Christ's strong hands bleed.
Always he knew that death is door, not end:
Now there, as here, he is the Living Friend.

E. Merrill Root

In Memoriam





RUFUS MATTHEW JONES

1863 ——— 1948

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
E. MERRILL ROOT, Editor of Poetry

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Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Rufus Matthew Jones Christian Mystic and Plain Quaker

Rufus Jones, whose death occurred on June 16, was a lifelong member of New England Yearly Meeting and thereby of the Five Years Meeting. His leadership brought THE AMERICAN FRIEND into existence and he was its first Editor from 1894-1912.

WHEN a personality of the magnitude of Rufus M. Jones steps from the small circle of Quakers, words are very inadequate to state our sense of loss. Like Markham's Lincoln he leaves a vast "lonesome place against the sky." In the minds of people around the earth he stood as the visible symbol of the Society of Friends. No one now fills that place which he left. It is for all of us to "close ranks" and distribute among ourselves as best we can, the work which he was doing. His mantle falls on the Society of Friends.

It is not enough to define his life and work, or the qualities of personality that were his. We must think rather of the source of life from which he drew such power. An all-pervading God-consciousness filled the depths of his life. He was radiant and that was the source of his radiance. The joy of the Lord was his strength. When that happens to anyone, as it happened in the life of Rufus Jones, then all work is touched with glory, and life takes on an inner radiance.

Atlantic tides rose in his soul as surely as the external tide pressed the rock-bound coast of his native Maine. Not only did they rise, but they broke through and washed the inland areas of our life. It is only in the silence that we find the meaning of this tremendous inner power which he felt and which he shared with us. It is there that our souls find the immortal sea from which he came to us and on which he left again, but that same buoyant power is available to us. That is the real importance in our reflections on the life of this dear friend.

He was a world Christian. Quaker though he was and completely devoted to the traditional practices of Friends, he overbrimmed denominational confines. He was a Christian, universal in spirit, before he was a member of the Society of Friends. Quakerism was for him, not a diluted form of Protestantism, but a unique expression of Christianity. It was that which polarized the minds of people far and wide toward

him. They called him to their universities and varied assemblies to preach the gospel, as interpreted by Friends.

His sense of the creative presence of God placed him on the frontiers of present-day life. He lived in tents—always, with Kipling's *Explorer* just beyond the "edge of cultivation." If the Society of Friends loses that heritage which he helped to gather up from our history and pass on to us, our right to existence has ceased. We must find new "gaps" through which in body and spirit we can migrate to new enterprises of good will.

At the end of three centuries of Quaker history he has received the best from our traditions, sifted and interpreted them, and left them greatly fulfilled for our present generation.

Yet it was the simplicity of his life that made him the "accessible" friend to every one. Among Quakers he was commonly known as Rufus—there was no other title needed. Small children have been known to say simply when he was around, "I want to see Rufus." There is no greatness that is not first of all naturalness, and it was this nearness to our common life itself which gave him natural stature among us. His Olympic personality rested firmly in the earth of our experiences and made him a contagious friend.

We who have known him intimately and loved him for what he meant to us can perhaps be tolerantly understood if we indulge in expressions of our deeper feelings, but we must not tarry too long. It would ill-become us to spend too much time in praise of a life that has spoken so well for itself. Our question now is, what we shall do with our legacy.

We, too, must live near the coasts from which the flood tides of God's love may be released into the barren inlands of our day. This means a life of worship before it can be a life of action. The following lines which he loved may gather all of us into that divine enfolding where we may find the eternal life in which, at high moments, we have known him.

Leave me not, God, until—nay, until when?

Not till I am with Thee, one heart, one mind;
Not till Thy Life is light in me, and then

Leaving is left behind.

E. T. E.

The Time Has Come

Enlarge Our Borders!

Special to The American Friend

By Rufus M. Jones

This article, written a few weeks ago by Rufus M. Jones, may prove to be the last contribution from his pen. It is like a resounding call from the eternal hills on which he now stands.

THE Quakers in their quiet way of work and worship have been influencing the members of a great many communities with their central faith and practices. There are a great many persons in these communities who ought to have a closer fellowship with us.

In 1652, which will very shortly be three hundred years ago, George Fox discovered that all over England, especially in the Yorkshire Dales and around Pendle Hill, there were hosts of Seekers waiting to be "found." He found them and gathered them, and out of them formed the Society of Friends, which became something like sixty thousand members in his life time. There are twice as many unattached seekers in our day as there were in his day, waiting to be gathered and brought into a live spiritual fellowship. Why don't we undertake the important business of gathering them and making them "happy finders"?

OUR CALL TO HEAL

We need to realize more clearly than most of us do realize that our world is desperately sick, and the political physicians do not know the remedy. They cannot heal the hurt from which the world is suffering. Nothing but *spiritual recovery* will do now. This means *one clear call* to us Quakers to wake up and take up our divinely given task in this critical hour of human history. We must flame out once more with high power caloric. I do not mean, of course, to suggest or to imply that the rebuilding of the world depends on Quakers. Not that. But it is fundamentally a spiritual task and all of us who compose the universal Church of Christ must be in the front line for this immense job. It has somehow got into our Quaker blood that it is our divinely given business to take up the burden of the world's suffering. This discovery of the release of atomic energy marks a distinct epoch in human history, and now more than ever before in the history of our race there must be a corresponding resurgence of moral and spiritual insight and power to guide mankind in the use of this amazing energy. We are at the turning point either of a new era of constructive power or of a new stage of barbarism, and the issue rests largely with the rise or fall of the guiding power of the beloved communities of the church.

George Fox said in the early days of his mission, "If one man were raised up to live and stand in the life and power of those who gave forth the Scriptures

he would shake the world in its profession for ten miles around." I estimate that there were twenty-five thousand Quakers in these Colonies when George Fox died in 1691. Take it any way you like, this man was an earth-quaker and he shook the earth in its profession not ten miles around, but all over the British Isles and over Colonial America.

MATCHING THE HOUR

The secret of this power to shake the world was the steady refusal of these first Quakers to stop ever with formal, or traditional religion. That is what George Fox means by "profession" which he was out to shake. The "professor," as he viewed him, is the person who is satisfied with canned phrases, congealed expressions, static religion—what Bergson has called "closed religion," words somebody else has coined, forms somebody else has fashioned. These things have dropped to the stage of habit and so are gone through mechanically and with slight effort. There is little freshness, little joy or wonder, little creative thought, and consequently little kindling power, and very slender world-shaking results with habitual performances.

The main trouble is that there is no *expectation* that anything unique is going to break forth. Quakerism always ought to be a fresh experiment in spiritual religion. We must once again be thrilled and stirred to our depths by a great sense of mission—"for this cause was I born and to this end came I into the world."

I wish we could say—with Rupert Brooke:

"Now God he thanked
Who has matched us with His hour."

One trouble with us now is that we move for the most part in the grooves of habit. We go on doing what has been done before. We lack freshness and creative power. We do not *expect* anything unique to happen and we are unaware that the times call loudly for breakers of new paths. I see nothing for it but that we must once more become inwardly alive, freshly creative, quick with expectation, beating out new paths and new trails for the souls of men, weary of the old world and its deadly forms, and its habit of staggering on from one war into another one.

IN GREAT EXPECTATION

Our meetings ought to be centers of spiritual worship, where the Divine Presence is felt as distinctly, and with the same awe and wonder which the devout Catholic feels at the sacring of the Mass. That experience alone would draw kindred souls for those high occasions. In the early days of the So-

ciety what drew the large numbers was the fact that the times of meeting were "occasions of deep spiritual refreshment and joy." Besides that, these meetings of ours ought to be times when the ideals of our faith and our way of life receive effective interpretation, as always happened in the days of the first Publishers of Truth.

If my own vision of a great ingathering is to be realized—for I have such a vision—something unusual must happen. First of all, a *great expectation* must come to birth in our souls, for all victories are won within before they are achieved in the outside world. We are in new times and must have new ways to fit the new times. We do not use stylographic pens; we do not drive a horse and buggy, or even a T-Ford. They are like what St. Paul called "cast-aways"—things left behind in the onward progress of events. We may as well take note of the date in which our lives lie and plan our way of publishing truth to fit the date of our calendars.

If we are to revive the Society of Friends in our time and extend its range, we must do it by careful thought and wise planning. That means that we must have a new era of visitation, a fresh epoch of "circuit riders" who go out under wise guidance. The resources are within us. The invisible means of support are in the soul. Man himself can be forti-

fied and in a surprising way can "do what he couldn't." He can *shake the world in its profession*.

TO THE HILLS OF GOD

There is a story of an African explorer engaged in a long, rapid forced march. One day his native porters were found squatted on their haunches, refusing to move. They could not be made to stir. They explained through an interpreter that their bodies had got too far ahead of their minds, and they had to wait until their minds caught up with their bodies. We have been rushing about in an over-busy world and our bodies have been hurried on ahead of our spirits. We must take time out at whatever cost to worldly affairs for our spirits to be refreshed and to catch up with the divine call to get ready for great things.

There never has been any period in Quaker history when the whole Society of Friends was on a high level. It has always been the splendid remnant that has saved the day and carried us forward. We have a noble remnant today, and that remnant may do wonders. It may take us out of the bogs and carry us on to the hills of God. Our first task is to get together, become once more a united people, pulling together. Then, with God, we can do what before we couldn't. But the first call is for *great expectations*.

To Rufus Jones—In Grateful Tribute

From His Contemporaries

FROM A FORMER PRESIDENT OF THE UNITED STATES

The Waldorf Astoria Towers
New York, New York
June 18, 1948

Mr. Errol T. Elliott
THE AMERICAN FRIEND
Richmond, Indiana

Dear Mr. Elliott:

I want to be enumerated among those who are paying tribute to Rufus Jones. My first contacts with him were while I served for a time on the Executive Committee of the Friends Service Committee in 1919-1920 and while I arranged for the Friends Service Committee to take over the feeding of German children during the Armistice after the First World War and later on behalf of the American Relief Administration.

During almost thirty years I have had frequent contacts with him. When we consider the numerically small body of Friends in the United States and the tremendous work of the Friends Service Committee to the world, we know it was the work and leadership of Rufus Jones that brought it about.

I need say little to Friends of the educational work of Rufus Jones; of the spiritual leadership he gave to Friends and the country. In those fields he also had the esteem of all Americans.

Yours faithfully,

HERBERT HOOVER

FROM A WORLD CHURCHMAN

Dr. John R. Mott is one of the founders and builders of the world-wide Christian Student Movement and a member of the Presidium of the World Council of Churches.

It would be difficult to overstate the range, depth and dynamic quality of the life of Rufus Jones. Beginning with

my own student days and extending through the sixty years of my work in the service of world-wide Christian movements, I have been in a position to observe the wide outreach and abiding character of his influence. Personally I owe much to his vital writings and his contagious personal appeals. There come vividly to memory many a contact at spiritual retreats and creative consultations of workers at Lake Mohawk, Northfield, Atlantic City and Buck Hill Falls.

As though it were yesterday, I recall a long evening some years ago in the midst of the stormy Atlantic when, in my cabin, Rufus Jones, a Bishop of the Greek Orthodox Church and I spent hours in intimate sharing. Were I asked the chief secret of his wide, highly-multiplying, and enduring influence, I should say, his concentration on youth. From his own fascinating school days down through the many long and most fruitful years as a college professor and likewise across the decades, his dynamic messages in countless student conferences and creative consultation with leaders of youth, his influence has been truly most highly-multiplying and abiding.

JOHN R. MOTT

FROM A NATIONAL CHURCH LEADER

Charles P. Taft is President of the Federal Council of the Churches of Christ in America.

We, of the Federal Council of the Churches of Christ in America, deeply mourn the passing of Dr. Rufus M. Jones. He embodied in his life and work the spirit of ecumenical Christianity. For him there were no "iron curtains," nor "walls of partition." He lived in God's world and all men were his brothers. He achieved to the maximum that all-embracing love for humanity by which considerations of

race, geography and politics are transcended. For many years Dr. Jones served as a member of the Federal Council's Commission on a Just and Durable Peace. His colleagues on this Commission came quickly to discern and appreciate his extraordinary gifts of leadership. He was at the same time a mystic and a prophet. His mind was responsive both to the inner voice of conscience and to the requirements of the circumstantial and contingent movements of history. The world of today can ill afford to lose men of the stature of Dr. Jones. Yet, in a deeper sense, the spirit of Dr. Jones will remain in the world as a light set upon a hill.

CHARLES P. TAFT

CABLE FROM LONDON FRIENDS

Friends of London Yearly Meeting hear with real sorrow of the passing of Rufus. Above and beyond the sorrow is deep thankfulness for his long and gracious life of service to men the world over, a life which reflected so much of the spirit of God our Father. Our love to members of the family.

LEWIS HEADLEY AND STANLEY FORWARD

A LUMINOUS LIFE

Alvin T. Coate is chairman of the Publication Board which, in turn, is responsible for THE AMERICAN FRIEND. He has also been a long-time friend of Rufus Jones.

That of Rufus M. Jones which we saw with our eyes is now in the garden of luminous saints, the little graveyard of Haverford Meeting, between John Wilhelm Rowntree and Isaac Sharpless, as he wished. Rufus lives on, immortal in every sense. If one is interested in his scholastic attainments he should read the section in *Who's Who in America*, printed in this issue, for he kept his vast and profound learning well concealed.

The memorial service at Haverford was spontaneous and unique, free of conscious eloquence and oratory, but supremely impressive. The little group at the graveside stood for a considerable period in silence, then Clarence Pickett read Whittier's "The Eternal Goodness" and, in closing, a benediction was offered by the pastor of a local church.

My close contact with him began when THE AMERICAN FRIEND was moved from Philadelphia to Richmond, a time when doctrinal emphases were central and determining. His successors in the editorial chair, S. Edgar Nicholson, Herman Newman, and Walter C. Woodward were congenial and harmonious in conviction and literary skill; admirable in personality. That quality continues high to this day.

To estimate the contribution of Rufus Jones to the world, and to Quakerism, is a task both imaginative and prophetic. Probably more than any other person he closed the long period of quietism in the Society, gave it direction, stimulated its activity and broadened its purposes.

Only recently he was elected Honorary Chairman of The Fiduciary Corporation of Friends, of which he was, from the beginning, an earnest proponent.

We have lost, not a man, but a battalion; we face the strategy of re-alignment over a wide area, the task of filling a great breach with many men and women, if a sag in our growing efficiency is to be avoided.

One does not say in this significant event that a great man and a Prince in Israel has fallen, but that a great concept of Quakerism has, for the moment, lost its acknowledged leader, a great voice is stilled, an unwavering courage can no longer inspire us, the watchman in the tower has been called away.

As our bewilderment clears, we shall see with eyes for the invisible that our Supreme Leader, God in Christ Jesus, is with us still, that a defeat of his purpose for the world and for the Society of Friends can occur only by our default, and we shall not fail Him.

ALVIN T. COATE

A GREAT LEADER

A. Ward Applegate is Chairman of the Executive Committee of the Five Years Meeting of Friends.

The passing of Rufus M. Jones leaves us with no remaining, notable figure who shared prominently in the formation of the Five Years Meeting of the Friends in America. We can now say that what he did during his busy, constructive years among Friends, he did for us. We are his heirs and our hearts burn within us when we ponder the legacy. His first-hand experience of "a religion of veracity" combined with superlative ability as an editor, teacher, author, and preacher made him our greatest interpreter of a religion of "spiritual inwardness."

His autobiographical series, so honestly and engagingly written, leaves on the printed page, and even more so between the lines, the indelible stamps of the powerful forces which "conjoined" in him to make a person. He had native endowments of high quality. He grew to manhood in a home that was integrated in Christian love. He was profoundly impressed by the quiet worship of Friends. He had teachers, at every level of his formal educational career who, according to the testimony of his gifted pen, were the "midwives of his soul."

It was the heroic manner in which he went about the whole business of living, however, that made him a great person and, we must quickly add, the heroic in him was overflowed by a proper Christian humility. I well remember his words when he received the appointment to serve as clerk of the Five Years Meeting. He said, "I wonder why I let you do this to me? I guess it must be that I am like the little boy who, upon being asked by another little boy: 'Why were you born . . . (in a certain town)?', replied, 'I guess it was because I wanted to be near my mother.'" His long years of service on the Business Committee of the Five Years Meeting, as well as in many other capacities, made his relationship to that body something more than that of a son. He was in every sense a founder and one of its ablest guides.

A paragraph of his own, which he wrote of St. Francis of Assisi, may now be turned to advantage in understanding more fully his great life which, for this poor earth, is no more.

"If he kissed lepers, and swapped clothes with beggars, and went to visit the Soldan, and became literally God's poor little man, it was not to buy favor with God. It was because he, above everybody else, had discovered Christ's way of life and it filled him to the brim with joy and radiance. Somehow by a stroke of genius he broke his way into the stream of eternal life, possessed it, and exhibited its thrill and power and contagious quality."

Appropriating the title of this book, and also that of another, we may fittingly and truthfully say his "Radiant Life" has opened the way for him to join "The Luminous Trail" of the immortals.

A. WARD APPLIGATE

Christianity implies stewardship. We are traitors to its first principles if we hold that there can be lawful tenancy of wealth, except as a sacred trust for the service of our fellows. Let us open our houses more freely, and use our gardens or carriages for tired mothers and little children. Let us gather working people around us, not merely in our school, or at lectures, or public meetings, but at our fireside, and meet them, not as superior beings, but as members of one family.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

In Heroic Enterprises

By Clarence Pickett

For many years Clarence E. Pickett as Executive Secretary of the American Friends Service Committee, has worked side by side with Rufus M. Jones. Here is his tribute.

WITH the passing of Rufus M. Jones there is a rich legacy which will long remain with us. He has established a sound, historical, literary background for the birth and development of the Society of Friends which is of incomparable value. To those who were his students and to persons like myself who for nearly twenty years have been his colleagues in the Service Committee and for many others, his rich, vigorous personality has left an impression which will last as long as we live.

His contribution to a number of organizations also extends beyond his life. This is perhaps more true of the American Friends Service Committee than of any other one organization. Its inception, its unique character, its continually renewed youth and its vitality are due very largely to Rufus Jones.

For nineteen years we have been colleagues, he as Chairman or Honorary Chairman and I as Secretary of this Committee. We may have differed at times in judgment although these occasions have been very rare, but there never has been a time when even our differences of judgment have failed to enrich our fellowship and, I believe to improve the judgment of both of us.

More than once the Committee or the Board had not been able to follow in detail the judgment of the Chairman, but without exception, after stating his point of view, he had united with us in the deepest loyalty in carrying out the group decision. One of the reasons this has been possible is that all of us, and Rufus in particular, carried every discussion of policy into the climate of prayer and worship.

By no means his least contribution has been his capacity to suggest almost incredible undertakings. The proposal to visit the German Government and to see if its policy concerning Jewish immigration could be modified grew out of a conversation at the lunch table. I merely made a slight comment, wondering whether something of this sort could be done, and before lunch was over, Rufus Jones' mind was clear that it should be undertaken forthwith, no matter what the obstacles. His last public service, in attempting to secure a

Truce of God in Jerusalem, came as the result of two callers talking with him on a Sunday afternoon. By the next day, procedures were worked out in his mind and a number of people at great distances had been consulted by telephone.

Sometimes his lovely humor broke the tense moments in sober discussions; and now and again, and with equal naturalness, his voice lifted in prayer would have the same effect. He seemed to have contact with the flow of the eternal currents of reality; to pick them up out of the realm of the spirit and project them into the texture of life. At first sometimes his proposals seemed incredible and impossible, but I have never known anyone who lived to see as large a proportion of his dreams fulfilled.

His literary contribution, the impress of his personality and the on-going of the organizations into which he threw himself continue. There are, however, some very significant ways in which he will at once be missed. He will not sit in our committee meetings and at the right moment say just the right word. When we are wrestling with difficult problems, it will not be his story or prayer that lifts us to a new unity. The tragedies of the perplexing problems that face us cannot now be referred on to Rufus for his counsel as has often been the case in the past.

The highest tribute that could be paid to him would be to find younger people in considerable numbers enriching our common life with these various lifts. I think that if Rufus himself were saying a word to us at this moment, he would remind us of the story he so often told of the Maine farmer who built his stone fence 8 feet wide and 4 feet high. When asked why he built it so wide in proportion to its height, his answer was, "So that when it blows over, it will be higher than it was before."

This high confidence in the creative power of God and the responsiveness of men justifies us in believing that, rich as his life was, now that he is gone there will be many who will carry forward the life and spirit in which he lived.

The serious seeker can not find God at the end of a chain of argument.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

RUFUS MATTHEW JONES

From "Who's Who in America"

A.B., Haverford College, 1885; A.M., 1886; LL.D., 1922; studied in University of Heidelberg, 1887, University of Pennsylvania, 1893-95; A.M., Harvard, 1901, D.D., 1920; in Oxford University, 1908, Marburg, 1911; Litt. D., Penn College, 1898; LL.D., Swarthmore, 1922; D.Th., Marburg, 1925; LL.D., Earlham, 1929; S.T.D., Columbia, 1933; D.D., Yale, 1935; LL.D., Williams College, 1936; S.T.D., Colby College, 1937; H.Litt.D., Jewish Institute of Religion, 1942; L.H.D., Colgate University, 1942.

Principal Oak Grove Seminary, Vassalboro, Maine, 1889-93; instructor 1893-1901, associate professor, 1901-04, professor of philosophy, 1904-34, Haverford College, now emeritus.

Editor, *Friends' Review*, 1893, *The American Friend*, 1894-1912, *Present Day Papers*, 1914-15.

Trustee, Bryn Mawr College since 1896 (President of the Board, 1916-1936); trustee, Brown University, Yenching University.

Minister, Society of Friends. Chairman, American Friends Service Committee, 1934-44, now honorary chairman.

Member, Appraisal Committee, Foreign Missions in Orient, 1931-32, Dominican Republic Settlement Association, Recipient of Philadelphia Award, Theodore Roosevelt Medal, 1942. Member, Kant-Gesellschaft, American Philosophical Society, Phi Beta Kappa.

Author: *Life of Eli and Sibyl Jones*, 1889; *Practical Christianity*, 1899; *A Dynamic Faith*, 1900; *A Boy's Religion from Memory*, 1902; *Autobiography of George Fox*, 1903; *Social Law in the Spiritual World*, 1904; *The Double Search*, 1905; *The Abundant Life*, 1908; *Quakerism, A Religion of Life*, 1908; *Studies in Mystical Religion*, 1909; *The Children of the Light*, 1909; *Clement of Alexandria*, 1910; *The Quakers in the American Colonies*, 1911; *Stories of Hebrew Heroes*, 1911; *The Spiritual Reformers in the Sixteenth and Seventeenth Centuries*, 1914; *The Inner Life*, 1916; *St. Paul the Hero*, 1917; *The World Within*, 1918; *The Story of George Fox*, 1919; *The Remnant*, 1920; *Nature and Authority of Conscience*, 1920; *A Service of Love in War Time*, 1920; *Later Periods of Quakerism*, 1921; *The Boy Jesus and His Companions*, 1922; *Spiritual Energies in Daily Life*, 1922; *Religious Foundations*, 1923; *Fundamental Ends of Life*, 1924; *The Life and Message of George Fox*, 1924; *The Church's Debt to Heretics*, 1925; *Finding the Trail of Life*, 1926; *The Faith and Practice of the Quakers*, 1927; *New Studies in Mystical Religion*, 1927; *The*

(Continued on page 225)

Rufus Jones as a Thinker

By D. Elton Trueblood

I

THAT we have been privileged to know Rufus Jones is one of the most important facts in the lives of many of us. It has been our good fortune to be closely associated with one human being of superb stature. Often it seems that the great ones lived far away and long ago, but we have known at least one example of greatness in our own lifetime. For this we can be sincerely thankful. Our mood is not that of sorrow for what we have lost but rather that of gratitude for what we have had so long and so affectionately.

It is certain that Rufus Jones will become a legend. For years we shall tell his stories, describe his friendliness and recount incidents from his long life. For younger people he will seem like a great character out of the past and his life will be better known than his ideas. For a long time people will read his three "Trail" books, telling of his youth, college life, and middle age and, though they will be sorry he did not write of his later years, they will be very well acquainted with the main facts of his career. What they will not know so well, unless we do something about it, is his ideas. Because of this and because he was, after all, a professional philosopher, I should like to stress his ideas which may have enduring worth.

II

Rufus Jones came into intellectual manhood when the blight on the human spirit, caused largely by a false interpretation of the findings of natural science, was very serious indeed. It was much harder, fifty years ago, to be a strong Christian believer than it is now, and of course the published works of Rufus Jones constitute part of the reason why it is easier now. All of us today have received great help, whether we realize it or not, from such vigorous minds as William James, Josiah Royce, William Temple and Henri Bergson, but there was very little of this to help young Rufus Jones as he tried to work out a philosophy that would combine intellectual honesty with a deep and living faith. He had to work out much of his position alone though he received wonderful early help from Thomas Battey, scientific teacher at Friends School, Providence.

In that day the prestige of Charles Darwin was immense and Darwin's theories seemed to lead inevitably to mechanism or to chance. We know that though Darwin was a good scientist, he

was a very poor philosopher, and drew conclusions on the basis of his evidence that do not necessarily follow at all. For many late nineteenth century intellectuals it looked as though purpose had no bearing on the structure of the world, but Rufus Jones was sure, from the first, that this could not be so. Yet how was he to find a sound and firm basis for the faith that was in him?

III

Like Descartes, almost three centuries before, our Friend sought something indubitable which could serve as his fulcrum after the manner of Archimedes. Even as an undergraduate at Haverford this indubitable base became clear to him; *it was the reality of religious experience*. He saw, even then, the sharp difference between the knowledge of God which is *inferential* and the knowledge of God which is *direct*. Before William James expressed the difference between "knowledge about" and "acquaintance with" young Rufus Jones saw it. The great and undeniable fact that men and women of all generations have reported a direct and first-hand experience of the Living God, Rufus Jones decided to make his philosophical starting place. The major part of his professional career was spent in describing and verifying such experience as a true index of Reality.

The man who *helped* him most to discover this starting point which he called his "life clue" was his beloved mentor, Pliny Chase. There was a wonderful appropriateness in the fact that when the body of Rufus Jones was laid to rest in the Haverford meetinghouse grounds, next to the grave of his dearest friend, John Wilhelm Rowntree, a grandson of Pliny Chase, Richard Sutton, stood by the grave.

This clue concerning the centrality and trustworthiness of religious experience, Rufus Jones came to express by his use of the word "mysticism." He did much to recover this word from esoteric associations and to show that a mystic may be an ordinary person with nothing queer about him. This the interpreter greatly aided by the example of his own eminently sane and normal life. By mysticism he simply meant "first-hand religion."

As his thought grew, Rufus Jones placed another fulcrum alongside the first one, that of ethical insight. His debt to Immanuel Kant grew rather than lessened with the years, and he became utterly sure that moral experi-

ence is more trustworthy and more indicative of Reality than sense experience can ever be. It was the course in Ethics, required of all seniors, in which Rufus Jones, the philosopher, appeared at his best and strongest. Many of the boys began the years as mechanists or philosophical naturalists, but not many ended that way. It was my great joy to be his assistant in the course the last time he gave it, just before his retirement in June, 1934. I know that Rufus Jones accepted as valid the fundamental Kantian argument for God and for immortality, based on the sense of oughtness.

IV

A third and final fulcrum he found in the experience of beauty. He was deeply impressed by the far-flung and mostly unnecessary beauty of the physical universe. This, he saw, cannot be explained by natural selection, since there is the hidden beauty of stones, for example, which has nothing whatever to do with survival. It is impossible to suppose that so much beauty is accidental or the result of mere chance.

Though Rufus Jones wrote more than fifty books, correcting the proofs of the last one the very day he died, it is not necessary to read all of them to appreciate his major contribution to the recovery of faith in the modern world. After his main position was taken he employed most of his effort in presenting the major convictions, outlined above, in such a way that the average literate person could understand and appreciate. If I were to suggest to the new reader one single book as a compendium of the philosophy of Rufus Jones it would be *Spirit in Man*. This is his West Lectures, given at Stanford University. Though his West Lectures were directed specifically to the problem of immortality, they necessarily involved his basic ideas, such as that of intrinsic goodness. Furthermore, he knew that he was addressing a critical academic audience and he made, accordingly, a very careful statement of the faith that was in him. He seemed then to be at the very peak of his powers.

Once, twenty-five years ago this week, Rufus Jones and I were walking together on the campus of Moses Brown School. He stopped and said, "Ideals may not exist, but idealism does. We can be sure of that." Then he went on to show that, however cold and mechanical the world may seem, we know that at one point in it there

is courageous love and idealism and the spirit of Jesus Christ. What kind of world must it be that has given rise to these? Instead of starting with whirling suns and arguing forward, why not start with unselfish love and work backward? By so doing we are driven to the conclusion that ours is

the kind of world which, from the beginning, was preparing for the emergence of life and mind and spirit. "Where there is so much love there must be more," was the logical inference which he would never give up, and it is an inference which now, at last, he has been able to verify.

Contributions to Philosophy

By Henry J. Cadbury

Henry J. Cadbury is the present chairman of the American Friends Service Committee. Rufus M. Jones was honorary chairman for the few years following his resignation from the active chairmanship.

Emerson once said, "An institution is the lengthened shadow of one man, as . . . Quakerism, of George Fox." We may add: as the American Friends Service Committee, of Rufus Jones.

Outside the Society of Friends the influence of Rufus Jones has been exercised through several channels. To students of theology and philosophy he is best known as "the leading American exponent of Christian mysticism viewed from the angle of a Quaker philosopher."¹ His *Studies in Mystical Religion* and *Spiritual Reformers in the Sixteenth and Seventeenth Centuries*, together with at least three later and smaller historical volumes of mystics, rank with the writings of von Hugel and Evelyn Underhill as the most available text books in English on mysticism. A study of *American Philosophies of Religion*² describes him as "the most eminent American mystic of recent times, if, in fact, he is not the American mystic *par excellence*." It mentions him in company with Dean Inge and Rudolf Otto as well as the persons already named and recalls his continuous association with these eminent European mystics of our day. He, however, "more than any of the modern mystics, has undertaken to bend the mystical tradition to meet the demands of modern thought." The authors apologize for trying to analyze his philosophy because "like every mystic the force of his thought is in its lyrical rather than its logical quality." They admit, however, the soundness and clarity of his thinking, while another American philosopher,³ referring to the supposed psychological abnormality of mysticism exclaims, "Who could be more healthy-minded than our

contemporary American mystic Rufus Jones!" Rufus, himself, did not deny the classification. His theological autobiography he entitled, "Why I Enroll with the Mystics."⁴

To a different and narrower field of scholars, Rufus Jones is known as a historian of Quakerism. His *Later Periods of Quakerism* is naturally little read, less I think than his prefaces to the Braithwaite volumes and his part of *Quakers in the American Colonies*. It was the excellence of this whole Rowntree Series which led Bishop Henson to regret in an unfriendly article that Quakerism had been so well served by its historians. Probably Rufus Jones was more responsible than anyone else for the impression both outside and inside the Society that the mystical element has been the most important feature in Quakerism.

The more popular books—he wrote a full fifty books in all—extended his influence very widely in both clerical and lay circles. He also wrote books that were well received by children. Possibly he was appreciated earlier, if not more widely, in England than in America. He was once described as "the nearest thing the Friends have to an international spokesman."⁵ The published biography⁶ shows that one or more of his books were translated into German, Dutch, French, Swedish, Danish, Norwegian, Chinese and Japanese or reproduced in Braille. For many years he was in great demand as a speaker, and for many years preached annually at various college chapels—such as at Harvard, Wellesley, Mt. Holyoke, and Bryn Mawr. His rugged style and illustrations endeared him in public as much as his stories did on less formal occasions. He belonged among the best-known religious leaders of his time.

He was known always to be a Friend. The neutral position of a member of a small sect exempted him from the

jealousies of the larger denominations. Even his pacifism was respected because expected. It was not the kind that made enemies. While many of his honorary degrees were conferred for his learning, some of his honors in recent years were undoubtedly due to an undefined feeling on the part of non-pacifists that possibly he and the Friends were more nearly right. It was a relief to satisfy inner doubts by doing him honor. The part he played as the "founder and chronic chairman of the American Friends Service Committee" was described frequently, as in an article in the most widely circulated American magazines under the title "Quaker Spark Plug."⁷ Whether that term is familiar to English readers I do not know, but they would enjoy the breezy description and the anecdotes of this characteristic tribute from a non-Quaker.

⁷Marc A. Rose, *Reader's Digest*, April, 1940.

RUFUS M. JONES

(Continued from page 223)

New Quest, 1928; The Trail of Life in College, 1929; Some Exponents of Mystical Religion, 1930; George Fox: Seeker and Friend, 1930; Pathways to the Reality of God, 1931; A Preface to Christian Faith in a New Age, 1932; Mysticism and Democracy in the English Commonwealth, 1932; Haverford College—A History and an Interpretation, 1933; Re-Thinking Religious Liberalism, 1935; The Testimony of the Soul, 1936; Some Problems of Life, 1937; The Eternal Gospel, 1938; Flowering of Mysticism, 1939; Small Town Boy, 1941; Spirit in Man, 1941; New Eyes for Invisibles, 1943; The Radiant Life, 1944.

Volume 24, 1946-47.

* * * *

The following should be added to the above list: Quakerism and the Simple Life, 1906; Trail of Life in the Middle Years, 1934; Spiritual Energies in Daily Life, 1936; Pathways to the Reality of God, 2 vols., 1936; The Shepherd who Missed the Manger; and The Luminous Trail, 1947.

The newest book, *A Call to What is Vital*, by Rufus Jones, will come from the press in October, 1948.

The strange thing is that it is Jesus, claiming humanity for His mother and brethren, who has given us back the home life, enriched with a sweeter and purer joy. If the home be not merely of the earth, if it be the centrifugal centre, not of selfish, but of selfless love, then be assured that, however paltry its outward adorning, it has even now its number and place in a street of the new Jerusalem.

JOHN WILHELM ROWNTREE

¹Thomas Kepler, *Contemporary Religious Thought*, 1941, p. 414.

²H. N. Wieman and B. E. Meland, *American Philosophies of Religion*, 1936, pp. 121-129.

³E. S. Brightman, *A Philosophy of Religion*, 1940, p. 434.

⁴Vergilius Ferm, editor, *Contemporary American Theology: Theological Autobiographies*, vol. 1, 1932, pp. 189-215.

⁵*Current Biography*, October, 1941.

⁶N. O. Rush, *A Bibliography of the Published Writings of Rufus M. Jones* (Waterville, Maine, 1944), 54 pages.

A Five Years Meeting Friend

From the Records

From the very beginning of the Five Years Meeting, organized in 1902, Rufus M. Jones has been a guiding spirit in its work. He attended the first meeting, in 1902, and served on the Business Committee. In the second gathering, in 1907, he again served on the Business Committee, read a paper on "The Present Opportunity for Friends" and participated substantially in discussion.

For a number of years he served as chairman of the Business Committee and in 1935 was named Presiding Clerk, serving till 1940. For several years he has been a member of the Executive Committee of the Five Years Meeting and has attended regularly as a concerned Friend. In the meantime he has served on other committees of the Five Years Meeting.

He was Editor of THE AMERICAN FRIEND from its beginning in 1894 until it was moved from Philadelphia to Richmond, Indiana, in 1912.

The following are excerpts from his address and discussion in the sessions of the Five Years Meeting in 1907. They are as fresh and lifting as if spoken in 1948. (THE EDITOR)

* * * *

They (men of today) are not satisfied to be told that God dealt *directly* with men only in some remote dispensation; that at the far-off origin of this religion of ours, there were *facts of experience* which proved the Divine Presence, but that now it must be taken on hearsay and second-hand authority; that the only evidence of God's love is the existence of certain "letters" from him written when the race was young, or the testimony of certain chosen priests. They want to feel their own souls burn within them with a sense of His Presence now. They seek a consciousness of finite spirit meeting infinite Spirit, an inward testimony to the Great Companion of our souls. They ask for the evidence, for the demonstration, of a new creation, which enables a man, once weak and sinning, to overcome world, flesh, and devil and to live in holiness and self-forgetful love. They demand a Christ who is a present fact, inspiring, drawing, feeding the soul, its spring and source of strength, making it cry, whether in joy or in affliction, "Abba, Father."

* * * *

There is not the slightest thought in my mind that we can ever get away from the gospel of Christ, salvation by Jesus Christ, the constant illumination of the Holy Scriptures and the power

of the organized Church with its ministry. It seems to me extremely unfortunate when one sets forth a type of Christianity which builds on the experience of the healing of God coming into the soul, to call it "intellectualism." . . . I want a religion that comes from Jesus Christ, the Saviour of men, and which makes me, once a poor sinner, a cleansed and delivered, transformed man. And it is of all things a mistake to suppose that there are two camps of us. We are one people with one aim and one hope and one purpose.

* * * *

We have been from the first the bearers of a religion rooted and grounded in the soul's experience of God and the new creation through His Spiritual Presence. It was such testimonies as Isaac Penington's, "I felt the Divine healing drop into my soul from under God's wings," that made early Quakerism such a powerful affair. Only by the return of a similar first-hand religion, inwardly felt, and buttressed on the facts of the soul's experience, can we speak for our age with power. It is vain for us to imitate the large churches, in the hope of winning numbers. Sensational methods are like boomerangs which come back to slay those who play with them. A dying Meeting may for a time be galvanized into something like life by the introduction of fads and novelties, but sooner or later, you must reckon with the eternal nature of the soul of man. It seeks God; it needs God, and it will not be permanently satisfied with cheap substitutes. Our one line of life, our one chance at genuine success is to meet this present, growing demand for a religion of inward reality, a religion which verifies itself as the law of gravitation does by unmistakable results.

* * * *

On one day of Easter week each year, multitudes of Eastern Christians throng the church of the Holy Sepulcher in Jerusalem to wait for the descent of fire from heaven. They crowd about with eager faces and with genuine faith that the miracle will be granted. Within, by the empty tomb, stands a priest with an unlighted torch. Again and again he thrusts it into an opening in the tomb, and draws it out still unlighted. Suddenly, as he pulls it forth once more, it kindles into flame. Those crowding about believe that it is actual Divine fire. Instantly every man in the crowd nearby rushes with his torch and kindles it from the priest's

torch, and they in turn pass the flame on to light the torches of those about them and then each man with his lighted torch starts running to kindle the torches of those who remained behind in city and field, until the light has spread throughout the land.

My figure is taken from a religion in which superstition plays a great part, and one feels afraid that the way of lighting that first torch would hardly bear investigation; but, nevertheless, this great Easter pageant of Jerusalem suggests a method which will work in spreading a true religion and a genuine Divine fire. Instead of going to the empty tomb, we must go to the living Christ who triumphed over that tomb, and instead of lighting a physical torch, we must have our own spirits kindled to burning passion by His Presence in us, till "the love of Christ constrains us;" and then, with unveiled faces reflecting as from a mirror the glory of the Lord, we can make men see and believe in the Christ who is transforming us by the Spirit of the Lord.

* * * *

At the end of his journey, Bunyan's Pilgrim came into a chamber fronting the sunrise, and the name of that chamber was "Peace." At the close of our meeting together here, this experience of Bunyan's Christian seems to me to be realized in our midst. We came into the chamber, fronting the sunrise, and the name of that chamber was Peace. We have had moments when we seemed for a bit to miss that experience of Peace, and we have had moments when perhaps we hardly seemed to be fronting the sunrise, but, we separate at the close of this convention with our work accomplished. With this great sense of the covering of God's love and this deep sense of fellowship with Him and with one another, with the feeling of communion with the saints past and present, an organic part of the Church builded on Jesus Christ as the foundation, with a great hope thereby in our hearts of future blessing and power, and, best of all, service. I feel that we are in the chamber fronting the sunrise, and the name of that chamber is Peace.

By prayer, the prayer of our whole nature, voicing our abasement and our hope, our weaknesses and the strength of our striving, our unfitness and our longing, prayer that rises from the very depths of our being—such prayer alone can pierce the darkness that walls us round, and yield us the joy of the Divine illumination—"the glory as of the only begotten of the Father, full of grace and truth."

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

A Life in Review

From The American Friends Service Committee

THE facts about the life of Rufus Jones are many and varied. The 1947-48 edition of *Who's Who in America* gives in detail the list of colleges and universities which opened to him the sources from which he drew his insights, in turn translated into radiant living. It lists with impressive brevity the fifty-odd books of which he was author.

In short, a biographical sketch might follow thus:

Rufus Matthew Jones was born at South China, Maine, on January 25, 1863, the son of Edwin and Mary G. (Hoxie) Jones.

He graduated from Haverford College in 1885. After teaching one year at Union Springs, New York, and two at the Moses Brown School in Providence, Rhode Island, he went abroad for a year of study in Europe. On his return he served four years as principal of Oak Grove Seminary in Maine, and then went back in 1893 to his beloved Haverford College as an instructor. He became Professor of Philosophy in 1904, holding that position until his retirement in June, 1934.

He was married to Sarah Coutant in 1888. Their son, Lowell Coutant, born in 1892, died when he was eleven years old, several years after the death of his mother. The year before the loss of his son, Rufus Jones had married Elizabeth Bartram Cadbury of Philadelphia. They had one daughter, Mary Hoxie.

Rufus Jones was editor of the *Friends' Review*, 1893, of *The American Friend*, 1894-1912, and of *Present Day Papers*, 1914-15. He was trustee of Bryn Mawr College from 1896 until his death and President of the Board, 1916-36. He was trustee of Brown University and of Yenching University in China.

He was a minister in the Society of Friends. Appointed Chairman of the American Friends Service Committee at its formation in 1917, he held that position until 1944, with the exception of a few years' vacation when he served as Honorary Chairman. From 1944-1948 he again became Honorary Chairman.

Rufus Jones was a member of the Appraisal Committee on Foreign Missions in the Orient, 1931-32; of the Dominican Republic Settlement Association; the Kant-Gesellschaft; the American Philosophical Society; and Phi Beta Kappa. He was recipient of the Philadelphia Award for distinguished service and, in 1942, received the Theodore Roosevelt Medal.

Although these facts reveal a life

richly significant in its inter-relatedness, they cannot begin to measure the extent of Rufus Jones' influence on the Society of Friends, nor his contributions to the understandings of men and women of other faiths around the world.

The story has often been told how, soon after his birth, his Aunt Peace took the child in her arms and said, "This child will one day bear the message of the Gospel to distant lands and to people across the sea." In an extraordinary way this prophecy came true.

In the Society of Friends, Rufus Jones' ability to get people to work together for a common purpose was largely responsible for the organization of twelve of the Yearly Meetings of Friends in America into what is now known as the Five Years Meeting. This same ability inspired the founding of the American Friends Service Committee, and of the Friends Fellowship Council, both of which make it possible for people of every race and creed and political conviction, who believe in principles of brotherhood, to join together in bettering their world.

Rufus Jones was the first religious historian to work out the close connection that exists between Friends and the early mystics. His research helped to place the Quakers historically, and to break down the theory that their appearance in Seventeenth Century England was an isolated phenomenon. With John Wilhelm Rowntree in 1897, he planned a series of Quaker historical works. The *English Friend* was to write a history of the Society of Friends and Rufus Jones, a history of mysticism. The early death of the former, in 1905, modified the plan, but Rufus Jones and William Charles Braithwaite with others completed the histories. Rufus Jones has, since, been recognized as the chief authority on mystical religion in this country, and

his researches did more than that of any other American writer to make mystical Christianity understandable and personally acceptable to ordinary people.

Rufus Jones was a man of prophetic vision who drew other men to that vision. Reaching far beyond the Society of Friends, his influence inspired fruitful growth in many ways. His scholarship in establishing the contributions in history of the Fourteenth and Fifteenth centuries has been recognized by other scholars. The tales of his boyhood in *A Small Town Boy* have delighted many young boys as well as older ones. Generations of college students found in him a teacher who understood and spoke to their needs.

A man who could speak understandingly with scholars and children, Rufus Jones found that he could also write for all ages and kinds of people. He wrote stories of George Fox, of St. Paul and Hebrew Heroes for children. Out of his own meditations came a wealth of devotional literature; and from his keen interest in tracing the beginnings and growth of men and their thinking came his histories.

It is truly in keeping with the Rufus Jones' tradition that he read the final proof of *A Call to What is Vital*, only two or three days before he died. This, his final book, was written last summer and will be published by The MacMillan Company in the fall.

When those who knew Rufus Jones speak of him, it is often in terms of the light of which he himself so often spoke. His simplicity and constant optimism were radiant in dark places. He was at once teacher, preacher, lecturer, writer, diplomat and organizer—yet his humor, joy and zest for living are the things most remembered.

There was an Uncle John of whom he once wrote, "Nobody ever hoed a row of potatoes with him . . . without discovering his religion. It radiated from him like light from a luminous body." Probably no better words could be found now, by those who knew him, to describe the life of Rufus Jones.



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For July 18—Naomi, Woman of Faith

Book of Ruth

You can knock on many doors today and find how important this question is—the relationship of “in-laws.” This needs thought and care. Most of the attention has been given to Ruth in this story, but it is time to see Naomi and her part of the story.

The widow in Hebrew society faced an uncomfortable future. She could easily have given way to self pity. She could have become so wrapped up in her own problems that she forgot the needs of others. Why did Ruth cleave to Naomi? There must have been characteristics about Naomi which won the loyalty of her daughter-in-law.

First, notice the generosity of Naomi. She not only offered Ruth her freedom, (Orpah took hers) but she insisted at first upon the claims of her native country and people. She could have been thinking of her own problems to the exclusion of those of her daughters-in-law, but her real generosity in offering them their freedom must have had something to do with Ruth's pledge of loyalty.

A deeper note runs through the story, namely, Naomi's religion. Notice that Ruth pledged not only loyalty to her mother-in-law, but loyalty also to her religion. How do people get interested in our religion? Only if they see something really inviting and warm about the way we practice it. It is life that convinces, not arguments. It would be good for us to ask ourselves how many people have become Christians because of something they saw in us. Ruth was certainly a remarkable woman, with a fine capacity for loyalty, but what kind of person must Naomi have been to have won from her daughter-in-law this great devotion to her personally, and more than that to her faith and her religious convictions.

The religious thread running through the book has impressed me more than it ever had before. Naomi assumed the providential care of Jehovah and was not slow to attribute the favorable events of her life to that care. “Blessed be the Lord,” was her response to unusual experiences. It may be that we have become too self-reliant in many things. Do we practice the prayer of gratitude as much as we should? What is our response to life's goodness? How

long since we have spontaneously cried, “Bless the Lord who hath not left off his kindness.”

Naomi was effective in her human relations, not only with her daughter-in-law, but with her neighbors as well. They were interested in her, shared her concerns, rejoiced in her victories, were glad with her in Ruth's marriage and later in the birth of her son. Why were they so interested, do you suppose? Well, I guess it was because Naomi was interested in them and in their children and in their problems. Friendship is a reciprocal arrangement, never a one-way affair. If you really love your neighbors you will find it almost impossible to keep them from loving you.

Most of the mother-in-law stories are false, I think, but if any of them are true, here is a splendid corrective. Study the life of Naomi carefully and you will find many helpful suggestions for bettering not only family, but also all human relations.

Questions:

1. What part does religion play in our relations with people, especially within the family group?

RUSSELL E. REES

For July 25—Jonathan, Loyal Friend

I Samuel 18-20; 23:16-18;

II Samuel 1:1-27; 21:7

The friendship of David and Jonathan has become as proverbial as that of Damon and Pythias. They are cases where the understanding and companionship was so close as to illustrate the statement that in a real friendship there is one soul in two bodies, but it is clear that from our usual human viewpoint the friendship required much more from Jonathan than from David. Jonathan seemingly had no ambitions which sought to usurp David, but David did have ambitions to take the place to which Jonathan might have aspired.

It is often hard for two persons to be real friends if they are in any sense

competitors. Two doctors in a small town, or two ministers in a small town usually have to guard against the green-eyed monster. The doctor and the minister may have a very warm and cordial friendship, because they are really not competitors. When it happens that two persons who seem normally to be in the same field do form a close friendship it indicates a rather unusual generosity and largeness of heart on the part of both.

Emerson has written with much insight, “my friends have come to me unsought. The great God gave them to me.” For a true friendship is a supplementing of personalities. The friend provides what is needed for completeness. So Jonathan and David were not alike, but each gave to the other what was most needed.

The world is pretty well mixed up on this matter of real worth in people, and we might think that David being the aggressive, bold, dynamic, ambitious one is really the greater person, but if Christianity is right, that is if the Beatitudes are right, then Jonathan had much to recommend him. He was gentle, generous, forgiving, unassuming and kind. He was not merely unambitious, nor only tolerant of this young fellow who was winning the hearts of the people away from the King and his descendants, but he gave to him his whole heart in loving good will and support.

The final test of Jonathan's loyalty came when his father was turning against David. What would this do to their friendship?

The Bible writers were intent upon one thread of a story, and often did not give all the color or value that could be given to other threads. We are sometimes left to our own discernment to pick out the other items and place them in proper setting, but life is that way too. The most important persons are not always those who get headlines. Quite often you have to search through the fine print to find some of the real values. In the economy of God, I think perhaps gentleness and generosity, unassuming goodwill and kindness may weigh very heavy and count for very much. It is no disparagement of David to point out that in the great friendship, Jonathan made the greater concessions and manifested the more selfless devotion.

Questions:

1. Is friendship of the kind here illustrated easy to achieve?
2. Do you have many people of whom you could say, “He is my friend”?
3. In what sense does God give us our friends?

RUSSELL E. REES

GIFT TO A TEACHER

Some of our Sunday School students or classes are making this page a gift to their Sunday School teacher by giving a subscription to THE AMERICAN FRIEND. Subscription price \$2, one year; \$5, three years.

DESTINY

This old star in the murky west,
So near our hill it seems at home,
The Caesars saw in summer nights
Beyond the battlements of Rome.

And Paul, a-weary on the roads
Of empire, saw this mellow light
Along the edge of transience
Two thousand years ago tonight.

It burns but is not burned, and, like
The bush young Moses saw a-flame,
In silence speaks and calls a man
As if it knew us all by name.

And speaks to us of life as sent
On errands that lead on and on
Beyond the world, and can not end
Until the youngest star is gone.

ARTHUR R. MACDOUGALL, JR.

SKY BALLET

When summer day's finale claims the stage,
And in the wings the waiting night stands by,
A solitary swallow bids farewell
To his two loves, the sun and laughing sky.

A skater skimming over depths of ice,
He moves through his ballet with skill and grace;
An agile artist in his blue domain,
He darts, then glides, to soon renew his pace.

The clouds turn pink, then baby breezes shiver;
As he pirouettes down through the mist
A tiny ballerina soars to meet him;
Then both are lost in waves of amethyst.

REBA M. THOMAS

FOR SONS OF MARTHA

Beautifully of old the Prophet said:
"If thou by fortune hast two loaves of bread,
Sell one—and with the selling, buy a flower,
Quickly: for the soul also must be fed."

E. MERRILL ROOT

MESSAGE TO OUR FELLOW AMERICANS

As we go to press, a conference of all Friends is being called at Earlham College, July 20-22, to consider our responsibility following the recent renewal of the military draft. Letters are going to Yearly Meeting officials. This conference has very great importance.

"I told them I knew from whence all wars arose . . . and that I lived in the virtue of that life and power that took away the occasion of all wars . . ."

GEORGE FOX (Founder of the Society of Friends), 1650

For three hundred years the Society of Friends has striven to maintain this testimony of its founder. The American Friends Service Committee had its first beginnings in an effort to provide opportunities for young men who in the midst of World War I opposed war and sought to live "in that life and power." It has now had more than thirty years of experience in this form of religious service. By offering opportunity for a wide range of services at home and abroad it has sought to release those forces in the world that prevent war. This it will continue to do.

We of the Committee do not hold this position merely because it has been held in the past; it depends upon our conception of God and of God's relation to man, and upon our belief that no plea of necessity or of policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies."

It is a grave responsibility to stand before a world which relies on military

force and to assert that such reliance can never lead to creative peace. But, faced with the possibility of conscription for military service, we feel an obligation now, in peacetime, to make our opposition to conscription a matter of record with our government and with our fellow citizens.

Moreover, we stand ready to offer our ministry of aid and counsel to all who for religious or conscientious reasons stand opposed to conscription and war. We recognize that their opposition might take such forms as non-compliance with the law; counseling non-compliance with the law; choosing non-combatant or alternative civilian service; insisting on using their technical knowledge for constructive rather than destructive purposes.

In taking this position we believe that we can best live out our highest responsibilities as citizens of our country. We believe that the power of such a way of life might set our country on a new course of understanding among all peoples. Such a way awaits only the devotion of consecrated men and women. This call we make to our fellow citizens.

HENRY J. CADBURY,

Chairman,

CLARENCE E. PICKETT,

Executive Secretary,

American Friends Service Committee.

MARRIAGES

GULLEY-RANDLE — Ross Stephen Gulley, son of Mr. and Mrs. Emmett W. Gulley of Newberg, Oregon, to Helen Grace Randle, daughter of Mr. and Mrs. George B. Randle of the Citrus Heights Friends Church, Roseville,

California, in the Newberg Friends meetinghouse on June 8, with the groom's father officiating, assisted by Carl D. Byrd, the local pastor.

LUDWIG-JENSEN — Dorothy Jensen, daughter of Jens P. H. and Mamie M. Jensen of Meadville, Pa., to Harry Ludwig of Chicago, on June 9, at Urbana, Illinois.

NICHOLSON-MICHENER—Jean Michener, daughter of Dwight W. and Ardis Michener, to Francis T. Nicholson, son of the late Vincent D. and Rebecca Carter Nicholson, at the Friends meetinghouse in Montclair, New Jersey, on Sixth Month, nineteenth, under the care of the Montclair Monthly Meeting of the Religious Society of Friends.

OSBORN-McNEES—Rebecca R. McNees, daughter of Helen Bye McNees of Media, Pa., to Joseph C. Osborn, son of Romania Osborn of Muncie, Indiana, on June 13, at the home of the bride under the auspices of Chester Monthly Meeting, after the manner of Friends. They will reside in Bozeman, Montana.

BIRTHS

BLOOD — To Robert and Margaret Blood of William Penn College, Oskaloosa, Iowa, a son, Alan Jewell, on June 4.

BRYANT — To Elmer and Harriett DeVoe Bryant, a son, Jimmy Clark, on May 11, in Indianapolis.

COX—To Vernonn and Yvonne W. Cox, a son, Stephen Emmett, on May 7, in Indianapolis, Indiana.

ELLIS—To Don H. and Mary Jane Ellis, a daughter, Madelaine, on June 9, in Indianapolis, Indiana.

HAINES — To Donald L. and Alice Whetstone Haines of New Burlington, Ohio, a son, Paul Richard, on June 12.

HUMFELD—To George P. and Shirley Humfeld, a daughter, Sue Humfeld, on May 9, in Indianapolis, Indiana.

JURGENSON—To Dean and Collette Jurgenson of Marshalltown, Iowa, on May 16, a daughter, Judith Ann.

NEATE — To Elroy P. and Esther Kirkhoff Neate, on April 19, in Indianapolis, Indiana, a daughter, Margaret.

RAINS—To Marion E. and Mildred Hinshaw Rains, a son, Joseph H., on May 25, at New Providence, Iowa.

SCOTT—To Albert L. and Iten Noa Scott, Jr., a son, Albert Lyon Scott III, at Vineyard Haven, Massachusetts, on Sixth Month, 12. He is a birthright member of Providence Monthly Meeting.

DEATHS

BEALS — Hannah Day Beals in her ninety-ninth year, on January 31, at the home of her daughter, Cora Beals West, in Jennings, Louisiana. She was born in Hamilton County, Indiana, the sixth child of Richard and Rachel Day, and was taken as an infant to Iowa in a covered wagon. She was educated in pioneer Friends' schools. In 1874, she was united in marriage with Isaac Bacon Beals and they were sent by Iowa Yearly Meeting as home missionaries to establish a Quaker Meeting at the Osage Indian Agency, now known as Pawhuska, Oklahoma. They were active in community betterment wherever they went. She was the only surviving charter member of the W.C.T.U., which she helped found in Jennings. Of her eight children, three survive, Cora West, Flora Craton, and R. C. Beals. She also leaves a brother, E. W. Day of Oskaloosa, Iowa; nineteen grandchildren; twenty-eight great grandchildren; and three great great grandchildren.

NOTE!

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30; Meeting 11:30. Rock Island Suburban Line to 11th Street. Halstead streetcar—"11thth Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 15th and Lyon Streets, Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets. Bible School 9:45; Meeting for Worship, 11:00; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitzer, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminister 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St. at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45; worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 2nd through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitzer, co-ministers.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00; Worship at 11:00; Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. LOUIS, MISSOURI

Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Seattle Meeting, 6515 Twenty-fourth N. E., (Temp.) 11:00 a.m., Nursery accommodations. Telephone VE 1657.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 15th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.



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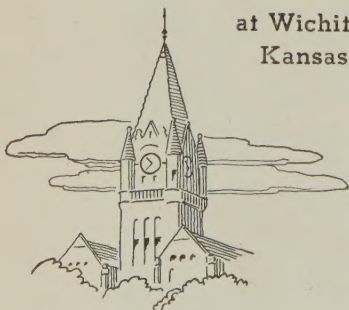
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